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No. 1771—Vol. XXXIV.

FRIDAY, OCTOBER 21, 1921

PRICE TWOPENCE.

Original Poetry.

The Passing of Autumn.

In the fields the poppies linger,
While the cornflowers have their day;
Pink-eyed flowers I gaily finger,
Where the tall, lush grasses sway.
O, the joy of Autumn's sweetness!
O, the bliss of Love's completeness!

Now the gleam of garnered glory
Leaves the wide fields bare and hoary,
And the note of every song-bird
Tells its own despairing story.
O, the pain of Autumn's blessing!
O, the soul of Love's caressing!

—E. P. PRENTICE.

The Churches' Propaganda Against Spiritualism.

Some Points Worth Remembering.

C. P.

THE Roman Catholic Church would appear to be undertaking a sort of crusade or campaign against what is called "Spiritualism." The Anglican Church, especially the "High" variety of it, which apes nearly everything the Roman Church does, is apparently also apeing the crusade. The High Anglican clergy, while apeing the Roman Church in all things which add to their power, prestige, influence and importance, generally stop short at anything which is unpleasant or inconvenient to themselves, such as poverty, celibacy, and absolute obedience to ecclesiastical superiors.

If what is called Spiritualism became very widely accepted, the power and influence of official Christianity would be shaken to its foundations, but not so Christianity as reported to have been taught by Christ and the Apostles. This latter would be immensely strengthened and supported by the general acceptance of the doctrines of Spiritualism. Therefore, it is not the primitive faith that is in danger, but what might be called "Churchianity." Hence the frantic and hysterical efforts to stifle the truth, but that the truth will ultimately prevail is as certain as that to-morrow's sun will rise.

In all ages and among all nations priesthoods have, as it were, "profiteered" in the occult, and the very last thing that they wished the general multitude to get hold of was the truth, because there would then have been a full stop to their great power, influence and prestige.

This is so to-day as much as ever it was in the past. "What is the truth?" We can only attempt to discover it by painstaking research and experiment; this has been the method adopted in every branch of science, and it is the only sure method. Spiritualism is a branch of science, and ought to be studied and considered as such, and not as a new religion. Considered as a science, it is an attempt to solve the vital and all-important problems.

"Is there a future life?" If so what kind of a life is it, and how do our present actions affect our future state in that life? If a future life is proven (and of this there seems now no reasonable doubt) the only possible way of finding out the second part of the problem is by establishing communication with those who have passed

into that future state, and, therefore, must be supposed to know something about it, and questioning them on the subject.

This the Spiritualists claim to have done successfully, and a good deal is known about life and conditions on "the other side." There is a vast library of literature on this subject, the result of about seventy years' careful and painstaking research among the western nations.

This term must include all the white races. Of course, in the East, China and India, also in a lesser degree among primitive and savage races, such as, for example, the African negroes and American Indians, the occult, as we call it, has been a part of their daily lives from time immemorial.

In the far East, China and Japan, nearly all the phenomena of Spiritualism as experienced now in every part of the world, has been known and practised since the dawn of their history. In China there is an edict of one of the Emperors concerning it about 2200 B.C. It is impossible to set forth here all the overwhelming evidence in proof of the truth of Spiritualism that is to be found carefully explained in many hundreds of books on the subject.

It is usual with opponents of Spiritualism to pick out here and there certain passages from certain books, which lend themselves to ridicule, and harp upon these. The clergy should be the very last to attempt this method. Those who live in glass houses should not throw stones. Many things we are asked by the Churches to have faith in touch the lowest depths of imbecility, obscenity and wickedness, but provided it is offered with much pomp and ceremony, and instilled into us from the tenderest years, as "religion," most of us gulp it down without question. We are taught that to doubt is a sin! No proof is attempted as a rule; we are asked to have faith, simple faith, to become as a little child.

It counts for nothing with the simple folk (or impostors) who talk like this, that the slender "evidence" they rely on has been torn to shreds many times over; for the vast majority of the clergy (those who "officiate" anyhow) there seems a choice between being simple fools or cunning frauds as well as professional beggars. It is almost impossible for any man of scientific education and intelligence to sincerely accept ALL the Bible as the truth, plus the many dogmas which the Churches have piled up. I say ALL the Bible, because most clergy try to get out of the difficulty by ignoring nine-tenths of it. But if parts are unsound and doubtful, why should we have faith in such a book at all? Who shall set themselves up as judge to say what parts are reliable and what are not. As for those clergy who do not really believe, what can one think of men who earn a living by preaching what they know to be untrue? Are such to be our guides? There is a very small percentage of clergymen who accept and preach the doctrines of Spiritualism, but only a proportion of these have the honesty to CALL it that.

They are not true investigators, because they eagerly gulp down everything that they think supports their particular form of Churchianity without question or test, but they reject or ignore everything that would throw doubt on it or tend to modify certain forms of it. One can pity this type of theologian and excuse their mental wriggings, they must live somehow, and to openly accept Spiritualism would be to lose or risk losing a "living."

Much of the moral teaching of Modern Spiritualism seems to be in accord with Christianity as reported in the Gospels to have been taught by Jesus, although nothing he taught was original, and the evidence of his life and teachings is of the slenderest possible description, and full

of doubt on important points. Nothing is absolutely certain in religion or science, but when one speaks of a fact of science, or when we say it is a proven scientific fact, it means that after exhaustive tests and long experience and study of the subject we think we are justified by the evidence in assuming that, failing any future evidence to the contrary, which we always welcome and are open to, the said fact can be said to be established beyond all reasonable doubt.

Now, as Spiritualists, we claim that the leading fundamental doctrines of Spiritualism are as firmly established as any other fact of science. It appeals to a certain type of mind (frequently a very noble and admirable type) to make a "religion" of this branch of science. This is merely a question of temperament. With some the religious, devotional element outweighs the scientific calculating element in their nature. But the Spiritualists' "religion" at all events reposes firmly on proven scientific facts.

Can this honestly be said of official Christianity of the Churches? The Roman Catholic Church has an unparalleled record of villainy and atrocities behind it, in its efforts to stifle doubt and inquiry. But truth does not need this. It is self-evident if inquiry is open and allowed.

To the "simple soul" who is content to rely on faith, we Spiritualists have nothing to say, providing the simple soul keeps to its part as a simple believer. But when our faith as Spiritualists is attacked and vilified with coarse abuse and cheap jests, held up to ridicule and contempt, then the simple souls must expect "answers" and reprisals.

To those who are worried and tormented with doubts, and whom the old official religion and creeds do not satisfy, and who are sincere seekers for truth and comfort, to such we say, choose between what the Churches teach—worn-out, antiquated doctrines, unsupported by anything which could legally be called evidence—and what Spiritualism teaches, which is much more satisfactory and comforting, and has the merit of being the truth, scientifically proved and tested.

Many believe it to be true, but shun it as dangerous; others believe it to be true, but wicked as well as dangerous. The majority of objectors believe it all nonsense and fraud. Others simply are indifferent, don't care if it is true or not. Each must be answered in his own way.

As stated before, it is not intended here to explain the Spiritualist belief. If people are unwilling to take the trouble to study the subject, they must be classed among the "indifferent," though how anyone of ordinary intelligence can feel no interest in a subject of such vital and capital importance it is hard to understand. A matter which concerns nothing less than the whole future (apparently for eternity) of the whole race, past generations, the living, and those yet to be born, would surely be supposed to awaken some interest even in the dullest mind. The late W. E. Gladstone once remarked that psychic research was without doubt the most important subject before the world to-day.

Most objectors consider it "all rot," and that mediums are all frauds. This type of objector merely is absolutely ignorant of the whole subject. To such we say "Study the subject or hold your tongue."

As to its being a dangerous cult, it must be confessed that to certain ill-informed, excitable, neurotic types, especially children, it is a dangerous cult. But such is not the normal type of individual. Such types would be upset by a great many things. And they had better let psychic matters alone. But this does not apply to the vast majority of normal people. Religious mania is one of the commonest forms of insanity, and I think that for every inmate of an asylum who has become mentally deranged through Spiritualism, at least ten will be found to be suffering from some form of religious mania. Asylum statistics support this view.

As for Spiritualism being "wicked" or "wrong" or "not lawful" these ideas are inculcated by the clergy to bring into disrepute a rival and rapidly-growing creed, which is winning more and more adherents from the Church, whose threadbare and vain repetitions no longer satisfy even a moderately inquiring mind. The "wicked and unlawful not pleasing to God" charge is so transparent that it can be contemptuously ignored.

One charge always brought up against mediums is that they are paid for their services. Considering how very rare good mediums are, and how very trying to the health their work is, it is a marvel that they do not charge twice or thrice more than the very moderate fees they are usually content with. The clergy should be the very last to bring this latter accusation against mediums. It is exceedingly rare to hear of any denomination of clergy officiating without charge or collection or getting money out of the congregation somehow.

In fact, many are quite professional and shameless beggars, asking for and accepting charity in a way some really poor and half-starved folk would scorn to. As the clergy were let off military service in the war, so they are immune from arrest for begging.

The public would be naturally suspicious of an amateur doctor, lawyer or other professional man; it would seem quite unreasonable to expect as a matter of course something for nothing. But strange as it may seem, this is just what is expected of a medium. That they should give their time and frequently sacrifice their health and run the risk of prosecution and persecution, and be at the beck and call of Dick, Tom and Harry, all for nothing. If there is another world, another life, and it is only through these very rare individuals (mediums) that we can get or send a message to friends and relations who have "passed on," then how very greatly we ought to prize and reward their services, instead of jeering at them for accepting the where-withal to live in these expensive times.

In 1900 it was estimated by those whose business it was to find out, and who, therefore, ought to have been in a position to know, that there were thirteen million believers in Spiritualism in English-speaking countries alone, and this constitutes only a fraction of humanity, perhaps about 12 per cent. It is estimated now (1921) that there are four times as many. That is rapid growth. The various official Churches must look to their laurels. One can, perhaps, now understand the rabid campaign of vilification that has set in of late years. The Church of Scotland is a noble exception; they will not condemn without investigation, and a committee of "divines" was set up to have seances and "try the spirits." One can imagine how hard they would be to convince, but let us give them credit for inquiring.

"Magna est Veritas et Prævalebit." Great is truth and it will prevail. Spiritualists can afford to wait. He laughs best who laughs last.

The choice before the Church would seem to be that they must modify their creeds to fit these new facts, as they have repeatedly had to modify their beliefs in the past to fit new discoveries, being unable now to burn and torture and destroy those who make the discoveries. The spirit to do so is willing, but the power is lacking. The other alternative for the Church is to see their congregations grow smaller and still smaller. In many continental countries the urban population has ceased to go to church at all. Such congregations as there are consist of women and children and illiterate peasants of both sexes in the country districts.

In a word, the choice for the clergy of all denominations and creeds would seem to be, "Try another shuffle, or slowly go out of business."

*

A TRUTH is vindicated by enquiry. Those who hold a truth only become more certain of it when questioning forces them to re-examine the ground upon which it rests. But a lie perishes under investigation as a moth shrivels in the flame.—ANNIE BESANT.

TELL mother I'm going to try hard to-night to light the picture. Conditions are good. They are bad, however, for the Board (Ouija), but that's different. S (Board communicant) can't concentrate so many vibrations, but I can direct my thoughts straight, because mental work is not so easy to interfere with. You can do that sort of communion with a kind of secrecy, but the Board and other mechanical means brings all sorts of interested spirits about, just as any sort of mechanical experiment attracts spectators on earth—From the Beyond, through A. H. WALTERS.

Moses as Psychic.

A Modern Interpretation of Ancient Phenomena.

I. Toye Warner-Staples, F.R.A.S.

(Société Astronomique de France; British Astro. Assoc.)

(CONTINUED FROM LAST WEEK.)

THE REVOLT OF KORAH AND THE ROD THAT BUDDED.

IN Numbers xvi. we read of the attempted revolt of Korah, Dathan, and Abiram, with its dramatic climax. The assembled people beheld the psychic cloud at the door of the Tent of Meeting. Moses and Aaron heard a voice ordering them to separate themselves from the rebels, that they might not suffer with them, for the Spirit Lord had told Moses that Korah, Dathan and Abiram should die by a strange and awful catastrophe, and not be "visited after the visitation of all men," and this should be a sign that Moses was truly appointed by Jehovah to be the Leader of Israel. In addition to this sudden death the rest of the rebel princes and nobles were consumed by the psychic force of the Spirit Leader, i.e., "fire came forth from the Lord and devoured the two hundred and fifty men that offered the incense." Seeing all these things, the Israelites seem to have turned even more against the leadership of Moses, and yet again the Spirit came to his aid, "the cloud covered it—(Tent)—and the glory of the Lord appeared." And again the Spirit spoke and threatened speedy vengeance on the rebels. They were atoned for by Aaron at the orders of the great Lawgiver.

It was necessary that the congregation should learn once for all that only people with special qualifications could come near the place of meeting with the manifesting Spirit. A promiscuous and unruly crowd were in no way fitted to observe the necessary and strict conditions for the production of psychic phenomena. Only extreme danger could result from the slightest carelessness of these little-understood psychic laws. It was evident that the question of who could approach and enter into relationship with the spirit world must be settled in a manner compelling belief and obedience on the part of the Israelites. Therefore, a special form of divination was ordered by the powerful Spirit Being, who guided the Israelites (see Numbers xvii.).

Moses was instructed to take rods; one from each of the heads of the twelve tribes of Israel, including Aaron's rod for the tribe of Levi. Every man's name was to be written on his rod, and these were then laid in the Tent for the whole of one night. "The man whom I shall choose, his rod shall bud," said the Spirit, and he should have charge henceforth of the means of spiritual communication and obtain directions from the spirit world.

Then came a further manifestation of psychic or occult power, for when Moses entered the Tent on the morrow "behold the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds."

How can we explain this? Supposing that we take the narrative as it stands as a relation of what actually happened. It was, I believe, a relic of the mighty magic lore of Egypt, and akin to the feat performed by Pharaoh's magicians when they cast down their rods and they became serpents. Such things are done even to-day by the Hindu wonder-workers, but so far the method of accomplishment is known only to the members of the Secret Brotherhood who are adepts in occultism. We must suppose that the Spirit Leader who manifested by means of the mediumistic power of Joshua, Moses, and Aaron could materialise flowers and fruit of the almond just as modern Spiritualistic mediums can produce the materialisation of hands, arms, etc., or the whole human body. However it was accomplished, I believe this event really took place, and was no mere illusion or conjuring trick or fraud on the part of Moses and Aaron. The competing owners of the other rods would have seen to that!

THE ROCK IN KADESH.

An interesting case of psychic power is narrated in Exodus xvii. 6-7. and Numbers xx. 6-12., where Moses produced water from the rock. The Hebrews were wandering in the wilderness of Zin, where there was no water. They were almost in rebellion against Moses, when in his perplexity he and Aaron sought spirit help, and went to the "Tent of Meeting and fell upon their faces, and the glory of the Lord appeared unto them," and Moses heard what he was to do. The Spirit Being assisted at this operation, for he tells Moses "Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it" (Ex. xvii. 6).

Probably the Spirit thus showed Moses the exact spot where the water would be found. Then Moses assembled the people before a rock in Kadesh, and, taking the rod, which acted as a condenser and conductor of psychic force, and on this occasion acted as a water-divining rod, he said, "Hear now, ye rebels! Shall we bring you forth water out of this rock?" And Moses "lifted up his hand and smote the rock with his rod twice, and water came forth abundantly, and the congregation drank, and their cattle."

THE BATTLE WITH AMELEK.

The next great incident performed by Moses by means of his enormous power of will concentration and direction of psychic or magnetic force is in the contest with the Amalekites in Rephidim. Joshua was commanded to choose men and go out and fight with Amalek, whilst Moses promised to stand on the top of the hill with the "rod of God" in his hand. On the morrow, accordingly, the psychic Joshua, himself a powerful medium for physical phenomena, fought with the enemy, whilst Moses, Aaron and Hur stood on the top of the hill, from whence they could watch the battle.

If anyone supposes that the mere purposeless lifting up of the rod by Moses influenced the tide of battle, then, I think, they are very wide of the mark. There was good REASON for all Moses did; he knew his own gifts, and long training in Egyptian occultism had taught him the mighty power of the human will when directing magnetic force. The strain of concentration was exhausting for Moses, and still more so was the drain on his vital force. So much was this the case that at length Aaron and Hur placed a stone that he might sit thereon, and then they supported his hands in the position best suited for emitting the psychic force, so that "his hands were steady until the going down of the sun" (xvii. 12). The concentrated thoughts of all three were upon the enemy, and the invisible "substance" was projected towards them. No wonder that Joshua, aided by such means, "prostrated" Amalek utterly!

Yes, it was, I think, chiefly psychic force that won that battle, for even the slightest wavering of Moses' will concentration allowed the enemy to recover—"When Moses held up his hand Israel prevailed; and when he let down his hand Amalek prevailed." Joshua also, being a psychic, would receive fresh vitality from these three who were straining every nerve to help him.

The Hebrew translated in the R.V. margin reads, "A hand is lifted up upon the throne of Jah." Now, the hand "lifted up" meant the emission of magnetic force, as when a magnetic healer treats a patient. The lifted hand also implied "blessing" which again was a giving by a higher being of strength and vitality. Moses, by his action, put himself in touch with spirit beings, and acted as a transmitter of their power to Joshua, or against the enemy. He was, for the time being, a human battery of enormous capacity. This is, I think, a reasonable explanation of an extremely interesting incident.

The inhabitants of the new country were well acquainted with the idea of spirit guidance, hence the very matter of fact statement of Moses when he sent a message to the king of Edom asking leave to pass through his land. In this Moses said, "We cried unto the Lord: 'He heard our voice, and sent an angel, and brought us forth out of Egypt,' a sufficient explanation for their presence near his borders.

[TO BE CONTINUED.]

Manchester Greet Sir A. Conan Doyle.



GREAT success and much enthusiasm has marked the latest pilgrimage of Sir A. Conan Doyle. On Wednesday, October 5th, a company of nearly 2,000 people assembled in the Free Trade Hall, Manchester, where Sir Arthur (who was accompanied by Lady Doyle) spoke on "The Life Beyond." J. Cuming Walters, Esq., M.A., officiated in the chair, and ably alluded to the need which existed in these days for a foundation of fact upon which the superstructure of a spiritual world could be soundly based. Sir Arthur has shown by his writings that he possesses the essential qualifications for assessing the value of evidence, and deducing valid conclusions therefrom. His scientific training as a medical man, and his accurate grasp of historical events, had fitted him above most men for such a task, and after over thirty years of study he was with them to state his findings. They welcomed Sir Arthur as an exponent of the most solemn and beautiful doctrine of life everlasting. For centuries man had groped after the fact of immortality, and their visitor, endowed with a faculty for investigation, had the credit of ranking with those great ones who had brought us a preception of the truth. (Applause.)

Sir Arthur, who was greeted with cheers on rising, explained that Spiritualistic phenomena "broke out" in a period of great materialism when men's minds had considerably outgrown the old faith in the manner in which religion was presented. It was, perhaps, for that reason that the phenomena were addressed to the intelligence, and escaped the notice of those who took no trouble to examine them.

After the outbreak at Hydesville had attracted the attention of the United States, Prof. Hare took up the investigation. He was Prof. of Chemistry at the University of Philadelphia, and he cleverly devised mechanical apparatus of many kinds in order to test the phenomena. He started as an opponent of the Spiritualistic cult, but after a long and patient investigation, was honest enough and sufficiently brave to publish an account of his investigations, which has been the basis of all subsequent work of the kind, and to unreservedly accept the evidence for spirit activity. Sir Arthur went on to quote Professors Mayo (physiologist), Challis (astronomer), De Morgan (mathematician), O. Lodge (electrician), Lombroso (psychologist), Crookes (chemist), and Dr. A. R. Wallace (zoologist and naturalist), and showed that eminent men in every branch of scientific research had, after investigation, come to the same conclusions. There was not, and never had been, he declared, a single man who had gone into the subject of Spiritualism, even to the extent of reading ten books or attending ten seances, who had declared absolutely against it. Some whom he had heard of had remained unconvinced, but none had pronounced it a fraud.

PERSONAL EXPERIENCES.

Personal experience, the lecturer added, could only come to those who took the trouble and time to follow up investigation. It had been said that he came into the Movement after he had the misfortune to lose his son. In fact, he began his study of the subject in 1886, wrote about it in 1887, and for thirty-four years had continued his

study. He was going on the platform to lecture upon Spiritualism when he was handed the fatal news in a telegram. Had it not been that he knew what death really was, could he have gone on with his lecture and spoken for an hour and a half? Sir Arthur distinguished sharply between phenomena and the messages from the dead. All this talk about phenomena he likened to the talk of a person who remained discussing the telephone-bell and ignored the message lying behind the noise. Phenomena were finite; messages might tell you the fate which awaited you on the other side. Miracles were done in Judea to call attention to the preaching, and it was exactly so with modern miracles.

In a matter-of-fact style Sir Arthur Conan Doyle narrated certain Spiritualistic experiences which had happened to himself. His son returned and spoke to him in a dark room at Southsea. Sceptics might exclaim, "Ah, ah, in the dark," but did they so exclaim when a photograph must be developed? His experiences were, he claimed, attested by good witnesses. Could they imagine that he was such a blasphemous liar as to narrate such experiences if they were not true?

In conclusion the lecturer read the actual words of messages which had been taken, and, speaking from this and other evidence which had been sent for his examination, stated that Spiritualists believed they could trace out ten or eleven spheres on the other side, but that afterwards the region became too ethereal for human comprehension. On the other side conditions were not unlike this life, but an octave or two higher. There was a sense of happiness in the mere fact of living there.

Actual experience had proved that the life of animals did not end with death here. Loving animals often passed over with their owners. It was not a purely spiritual sphere. For human beings to be sent to such a sphere would be like taking a cabinman to a library and telling him to enjoy himself. The theory of Spiritualism, he contended, supported all the main tenets of Christianity, but added to them positive knowledge.

THURSDAY'S MEETING.

At the second lecture Rev. G. Vale Owen, Vicar of Orford, presided over an audience of some 2,400 people. He received a tremendous ovation on rising. Mr. Owen alluded to the dual sides of Spiritualism—its scientific and religious phases. History showed that far away in past ages science and religion were blended; the alchemist and astrologer combined the two studies, whilst the doctor and the priest were one. During the last few centuries these two had drifted apart. Science had confined itself to the purely material side of the universe, whilst religion had devoted itself to the study of spiritual and theological problems. Thus a wedge had been driven between the higher and lower phases of life. It was to the credit of Spiritualism that it had discovered a common meeting-place where science and religion could meet. This would result in giving science an extended range and religion a much-needed spiritual stimulus.

They were indebted to the speaker of to-night for the sacrifice and devotion with which he espoused the cause of immortality. (Cheers.)

Sir Arthur, who was greeted with applause, alluded to his lecture of the previous evening. He was going to show them a series of lantern slides illustrating psychical phenomena, but he desired to insist at the very outset that these phenomena were the least important thing about Spiritualism. They were merely the signs which vouched for the message, and bore the same relationship to spirit teaching as the miracles of Christ bore to the Sermon on the Mount. Sir Arthur next pointed out that the basis of all the physical phenomena of Spiritualism was a substance which Prof. Richet had named "ectoplasm." This exuded in viscid form from certain peculiarly constituted people, and was capable of being condensed and solidified until it became as substantial as human tissue. In the early stages of such development it was attached to the medium, but in a perfect materialisation it severed itself from the medium and appeared to have a temporary independent existence as a human form. Whilst in Paris recently he had attended a seance with Prof. Geley, the medium being

the celebrated Eva C——. One of the peculiarities of ectoplasm was that it was generally soluble in light.

The medium was in a dark tent in a well-lighted room, her hands protruding through slits in the tent. After sitting for some time the Professor asked Sir Arthur to look inside the tent and observe the ectoplasm. He saw it clearly, and asked, "May I touch it?" Permission being given, he felt the substance, which, he claimed, "writhed like a worm" under his touch, and gave him a sense of repulsion—yet, in the full form materialisation stage this very stuff had been known to assume the appearance of a beautiful woman.

An interesting series of slides were shown, illustrating the psychic rods of Dr. Crawford, Prof. Sir William Crookes, arm-in-arm with Katie King, and others illustrating psychic photography taken in the presence of Mr. Hope and Mrs. Buxton, Messrs. Vearncome, Bournell and Mrs. Dean, one of the latter being a fine plate in colours recently taken by the "Paget" three-colour process.

A great deal of enthusiasm was manifested during the visit, and at the close Mr. Ernest W. Oaten voiced the thanks of Manchester Spiritualists for the very present help which Sir Arthur had rendered them. On behalf of the local friends he had pleasure in presenting to Lady Doyle a beautiful shower bouquet of red roses and delicate fern, symbolical of true affection and emblematical of the County Palatine. Some forty voluntary stewards did duty during the meetings, and the smoothness of the arrangements reflect the highest credit upon the organising committee. Many prominent citizens occupied the platform, the press and medical profession being strongly represented.

Sir Arthur Conan Doyle at Warrington.

ON Saturday, October 8th, Sir Arthur addressed a fine meeting in the Parr Hall. Mr. E. W. Oaten, in introducing the speaker, alluded to his services to the country, which had won him the honour of Knighthood, whilst he had undoubtedly won a warm place in the hearts of lovers of fiction. His historical work and detective stories showed that Sir Arthur was both a wide reader and researcher, and showed ability far above the average in assessing the value of evidence.

In an address of over 100 minutes Sir Arthur outlined the case for Spiritualism from its scientific side, and concluded that the facts could no longer be disputed by any man who had devoted time and attention to true research. All this, however, was but preliminary to the revelation which had come as the result of communication between dwellers in the after life and those still on earth.

He no longer BELIEVED in an after life, he was quite sure of it, and could say "I know!" One incident in particular rivetted the attention of the audience. His mother passed away whilst he was in Australia. It was a matter of regret to both of them that they could not be together at the solemn moment of her passing. Recently he had the privilege of a sitting with Miss Bessinet, and in the darkness his mother appeared to him. Everyone present saw her. She brought her own light. It was as if she had carried a night-light held before her about the height of her chin, which illumined the face. Her eyes were closed exactly as he was told that she had appeared in her coffin. He saw every wrinkle in her dear face—every feature was clear. She could not speak, but he was sure of the identity. "They tell me," said the speaker, "that I was deceived. Do you think a man doesn't know his own mother?" At the close of the seance a written message was found upon the table, which was a personal communication from his mother. It was not in her handwriting, it was rather a scrawl, but it was signed with her own autograph signature, and used a pet name which was not known to the medium or anyone present outside himself and wife.

Sir Arthur was positive that this cause was the most important in the world to-day. We are living in a new epoch at a point where new and definite knowledge is obtained. It is necessary to grasp the opportunity thus offered us. He appealed to the audience to use reason, to test and try, and then form conclusions based upon the

facts. Blind belief was quite as bad as blind unbelief. Men are beginning to think, and are dissatisfied with ready-made. The new revelation must fit and suit the times.

But for what he had experienced in this matter he would to-day have been a materialist, and there were hundreds of thinking men in the same position. How dare people say that this Cause was of the devil, when it proved the case for morality and immortality! The great Master, Jesus Christ, was for them as Spiritualists an admirable example, one of the epoch men, and in understanding him we understood ourselves. He taught that this life was a training ground and preparation for a larger, brighter and better world. That world had too long been a dark and dreamy thing, but the dawn has come, the mists are clearing, and we are beholding beauties beyond our greatest imaginings. (Applause.)

Rev. G. Vale Owen, who received quite an ovation, proposed a vote of thanks to their guest for his presence there to-night. Warrington was honoured by his visit. They could admire and appreciate the unselfish service of the man whose honesty and conviction caused him to devote his life to the truth. It was sometimes said that Spiritualism made wrecks of men. There was one gentleman present who sat in his first seance sixty-nine years ago. He had that day travelled from Blackburn to attend their meeting, and was going on at night to a neighbouring town to address two meetings on the morrow. A very good wreck for eighty years of age.

After the vote had been seconded by Councillor C. Parker, who claimed to have been connected with psychic phenomena for nearly forty years, Mr. R. Wolstenholme related his first seance experience at Rhodes, Lancashire, in 1853. With frank naivette and a good deal of humour he told of a message through the table, and of a difference of opinion, the communicator being right and all the sitters wrong.

Sir Arthur Conan Doyle, in replying to the vote of thanks, reiterated his determination to devote the remainder of his life to the endeavour to extend to others the knowledge which had blessed his life.

Dawn.

FROM out the morning Eastern sky gleams a ray of light. It grows brighter slowly, imperceptibly—but surely. By and by the sun appears, and all the earth is flooded with His searching light. Where was darkness is now brightness; where was silence is now noise, bustle, commotion. Where was the death-like stillness of sleep is now energy and knowledge and motion—life!

Instead of the earth take mortal man. He is mostly—and ever naturally—in a death-like sleep, in a state of spiritual torpor. His Divine faculties are numbed, the chambers of Heavenly attributes are closed and silent. And so he must and does continue until the arising of the Sun of Knowledge, of the realisation of the fact that mere mortality is not himself.

He must, like the earth, respond to the down-pouring light from the celestial regions if he would realise that day is here, that it is the dawn of his true life. If the earth did not reflect the light cast upon it by its sun, no visibility would ensue. If mortality does not reflect the light of the Source of all Light, no life is possible. Man must bare the windows of his soul to catch the love-light that streams from the Eternal Source if he would emerge from the darkness of his materialism. This light is available to everyone, and blessed is he who receives it, for it shall be as a lamp unto his feet which shall guide him into the Beyond when his call cometh.—From Beyond, through A. H. WALTERS.

"BLESSED is the man who laboreth with his own hands!

"Cursed is he who is eager to make fraudulent use of another man's labour!

"Blessed is he who raises the fallen and protects the weak!

"Cursed is he who oppresses the poor and crushes the weak and the fallen!"—"THE KORAN."

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FRIDAY, OCTOBER 21st, 1921.

The Path of the Pioneer.

SIR ARTHUR CONAN DOYLE, in the course of his itinerary through the country, has many times made the statement, "The object of this life is to get spirituality, and ANY religion which urges a man to this is a suitable religion for him, whilst no phase of religion is of use which does not." Spirituality comprises two chief factors: unselfishness in our dealings with our fellows, and the opening up of the spiritual perceptions to the higher virtues. To many souls these virtues become beloved for their own sakes, and the activity of the higher spiritual worlds becomes a living experience. Many a pious soul has an instinctive realisation of the actual nearness of those spiritual worlds by reason of the flow of psychic power which enters their lives. They are in no sense aware of the personalities who inhabit such worlds, the power is quite impersonal, but its ineffable sweetness and penetration brings with it a peace that passes understanding, and throughout the ages it has been customary to allude to it as "the presence of God" within the soul.

The simple faith of such folk is not analytical. It does not split up the flood into segments, it flows to them as one stream of ecstatic fervour, suffusing the whole life with strength and holiness. The intensity of its vibrations carries one on its flood, whilst the sense of brightness it conveys is so real, that all questioning ceases. Only to those whose spiritual perceptions are awakened can such experiences come, and such glimpses of spiritual beauty are never-to-be-forgotten moments.

Whilst the attempt to reduce such experience to the level of dissection and analysis savours of sacrilege, yet it must be recognised that law reigns supreme in every domain of the universal life. Even here there must be laws of motion, and we think that a greater outpouring and larger measure of constancy would be secured if such laws were understood. We believe that psychical investigation is throwing some light upon the great problem of the ecstatic experiences of the medieval saints. After all, to know "the will of God" is to know the method of His working. Yes, the analysis of our forms of spiritual perception is an essential part of our progressive training, and though Spiritualism may deal with the smaller streams and tributaries, it is surely leading us to a knowledge of the river of life. Though it may deal with small sections of the spiritual world, and in its initial stages only with the borders of the great stream, yet the analysis of the drop of water may give us the key to the composition of the ocean.

To change the metaphor—the discovery of new countries may initially mean the exploration of the coastal regions, but as knowledge and confidence grows, the bolder spirits penetrate to the far interior, and presently the whole domain is mapped out, until even the ignorant traveller has no difficulty in finding his way to the heart

of the capital, to know which is to find a spiritual wealth and richness beyond his wildest dreams.

The exploration of the borderland of those worlds which abut on this is the initial stage of the great search which will presently bring us to the holy of holies. To be the mere passive recipients of the output of the higher worlds may be comforting, but the possession of the power of search implies the necessity of using these in the attempt to discover the source of supply. We are called upon to seek if we would find, and the spirit of true religion is to rise in our strength and by active search and struggle to find our way home.

Spiritualism reveals to us sphere after sphere of successive and progressive attainment; realms of life rising tier above tier in ascending octaves of grandeur. The way of attainment is the way of attunement—the way of fitness; and our advancement to each successive stage should add to our measure of usefulness here on earth. The greatest soul is not EXCLUSIVE but INCLUSIVE, and the highest saints in the heavens spend themselves in directing baptismal showers of spiritual stimulus upon those who still struggle in the mists. The religious upsurge of Spiritualism, then, is that it calls upon each of us to become searchers into the processes of divine infiltration by discovering its laws and processes, that the main stream along which it flows may be cleared of the obstructing reeds of ignorance and misconception which the theological silt of the past has allowed to grow up.

Slowly but surely the spiritual worlds are being re-discovered, and the obstructions lying between us and them is clearing away. A good deal of unsavoury mud may be stirred up in the process, but we have been called to the work, and others are working from the other end. Much that is ancient and venerable may have to be sacrificed, but the stream will flow clearer and more copiously as the work is accomplished. Aye, to get spirituality is to widen the stream by which psychic power flows from the higher to the nether, and to progressively advance along that stream and daily approach nearer to the pure fountain at its source.

—*

CURRENT TOPICS.

Our Knight at Congleton.

WHEN Sir Arthur Conan Doyle reached Congleton on Monday, October 10th, he was obviously feeling the strain of an exacting tour. Yet for nearly an hour and a quarter he won the rapt attention of a huge audience—one of the municipal officials told us he had never seen so many people in the Town Hall. The hall is a fine old structure, reminiscent of the old baronial hall of feudal times, and was crowded to excess. The Mayor of Congleton, in full regalia, came to the platform and welcomed Sir Arthur and Lady Doyle in the name of the citizens. Whilst he knew nothing of Spiritualism he knew Conan Doyle as a man who had cheered the lonely hours of many a cheerless and solitary soul by his clean and wholesome fiction. He trusted that their guest would carry away pleasant memories of his visit to the ancient town.

Well Supported by Friends.

SPIRITUALISM is new to the people of Congleton, and at the beginning the meeting was certainly heavy. As the speaker, however, warmed to his task, he won his way into the hearts of his hearers, and when he told of the materialisation of his son, there were tears in many eyes. Keeping always to first principles and basic facts, the speaker showed a keen appreciation of the needs of his listeners, and carried them with him. Friends from Macclesfield, Hanley, and other neighbouring towns surrounded the platform, and were a great help, whilst our editor occupied the chair. The meeting was notable for the large proportion of clergy and ministers in attendance.

The Aftermath.

THEIR interest was indicated by several questions, which were put at the close. We are sure that good work has been done on practically new ground. Some of those present

at the meeting were engaged in discussion till the small hours of the morning, whilst inquirers were on Sir Arthur's track before breakfast on the following day. Mr. Fred Barlow (Hon. Secretary for the Study of Supernormal Pictures) proposed a vote of thanks, which was seconded by Mr. D. Burgess and carried with acclamation. The meeting ended in a burst of cheering.

A Peculiar Fact. SIR WILMOT HERRINGHAM, addressing the World's Service Exhibition at Liverpool, stated a curious fact. "It had long been known that the blood of one species of animal would not live in the veins of another, but it had always been thought that this did not apply to individuals of the same species. Within recent years, however, they had learnt, especially through Americans, that within the human race there were four distinct varieties of blood, that they did not agree with one another, and that this distinction, although it was hereditary in families, cut right across the great divisions of the human race, such as colour and nationality."

Human Diversity.

To the Spiritualist who realises the differences in the psychic nature of individuals, the point is of interest. It used to be thought that it was possible for everyone to conform to the same standard, to live by the same laws, and conform to the same beliefs. We are now realising that each individual is uniquely himself, and that individual development is far more sane than development in herds or groups. Does it not illustrate, too, how diversified is humanity—they cannot think alike or believe alike, however much they may desire to do so. That spiritual unfoldment as well as physical well-being is essentially a personal matter. Co-operation between different units becomes more essential than monotonous regularity.

Spiritualism at Bangor.

Mr. A. J. STUART, of the S.S.S.P., has had an exciting but successful time in the North Wales University Centre. A series of meetings was arranged in the City Picture House and Penrhyn Hall on October 9th and 10th. On the Sunday afternoon Prof. White, who occupied the chair, in introducing the speaker, read a long speech distinctly antagonistic to Spiritualism, and when he rose to address the meeting Mr. Stuart had to undergo a torrent of howls and shouting from a large company of students. He appealed to his audience to at least show traces of true sport, and give a man a chance, and presently the opposition subsided and he received an excellent hearing. At the evening meeting a huge crowd stormed the hall, and the services of the police had to be requisitioned to regulate the crowd. The hall was packed, and the speaker had a fine reception.

The Monday Meeting.

On Monday Mr. Stuart showed a fine collection of lantern slides illustrating spirit photography, and received a fine reception. Great interest was manifested, and many of the interrupters of the previous day expressed their apologies. Good ground is being opened in this academic centre, and, with a little support, we have no doubt that a strong Society could be established. At the Monday meeting Mr. Robert Davies (Manchester) followed Mr. Stuart's address with a series of clairvoyant descriptions of deceased friends, which created a deep impression. The Movement has found a worthy and able exponent in Mr. Stuart.

In Dublin.

MR. STUART subsequently journeyed to Dublin, and gave his psychic photography lecture before the Society for Psychical Research (Dublin Branch), and also before the Photographic Society of Ireland. Good reports of all the meetings appeared in the local papers.

A Pretty London Wedding.

Whittaker—Franklyn

A LARGE company assembled at the London Spiritual Mission, Pembridge Place, W., on Saturday, October 15th, at 11 a.m., when Miss Ethel May Franklyn, only daughter of Mr. and Mrs. Geo. Franklyn (late of Birmingham), was united in wedlock to Mr. Alfred Whittaker, eldest son of Mrs. and the late Mr. Whittaker, of Walsall. Both parties have done useful work for Spiritualism, the bride being for several years organist for the Birmingham Spiritualist Church, whilst the bridegroom has been active in the Walsall Church and Lyceum.

A musical service preceded the ceremony, which was impressively conducted by Mr. Ernest W. Oaten (Editor of THE TWO WORLDS). Madame Silva Greg rendered the solo "Beloved, It Is Morn," whilst suitable hymns were sung.

Amongst those who were present at the church we noted quite a number of prominent mediums: Mr. and Mrs. A. V. Peters, Mr. and Mrs. H. Leaf, Mr. Aaron Wilkinson, Mrs. Cannock, Miss F. Morse, Mr. and Mrs. F. Brittain, and others, whilst representatives of the Birmingham and Walsall Churches were also in attendance.

The bride was charmingly attired in white charmeuse, embroidered with pearls and trimmed with shadow lace, with a train embroidered with lovers' knots, carried by a miniature page in cream silk. The two elder bridesmaids looked pretty in ivory crepe de chine, trimmed with pink, and the two younger ones in primrose silk. The bride carried a lovely shower bouquet of red and cream roses, and was given away by her father. The groom's best man was Mr. Arthur Brown, of Walsall.

After the ceremony a reception was held at 28, St. Stephen's-road, Bayswater, at which some 70 people sat down. The health of the bride and bridegroom, proposed by Mr. E. W. Oaten, was heartily pledged and replied to by the groom, who proposed the health of the bridesmaids. Mr. Arthur Brown responded on their behalf. Other speeches were delivered by Mrs. S. Brown, Messrs. Leigh Hunt, Geo. Craze, A. Vout Peters, F. Brittain, G. Sanders, A. Wilkinson, T. Gilson, and Mesdames Cannock, Brittain and Peters. The bride thanked all for their attendance and good wishes.

The presents were both numerous and costly, and some time was spent in close inspection of them. They showed the high appreciation in which both parties are held. A number of telegrams were also read. The happy couple left for Ryde (Isle of Wight) for the honeymoon, and the evening was spent by the guests in happy fraternity.

New Hall at Wisbech.

THE friends at Wisbech are to be congratulated on securing larger and better accommodation for their services in the old Theatre Royal. It had for some years been used as an Art School, but in bygone days had been sacred to the drama.

In his "Reminiscences" Macready, the great actor, tells us that in 1836 he "acted Hamlet with a load on every limb, sore feet, and my mind in a daze."

Mr. T. Racey, President of the Spiritualist Society, has now purchased the property—the interior has been modernised and fitted with chairs—the old stage converted into a rostrum, and the green room fitted as a vestry. Who knows? Macready may yet again speak in the old hall. The opening services took the form of Harvest Festival services, when Mr. Punter, of Luton, gave an addresses and admirable clairvoyance. Mr. F. W. Racey spoke of his 30 years of experiences in Spiritualism. The hall was nicely decorated, the audiences large and attentive, and a successful time was spent.

THE more real knowledge one possesses the less they can say. We can only make talk about what we do not know.

whatever in locating the person he wants to describe to.

Mr. Clayton also conducted a service on Thursday, Oct. 13th, in our own church, which was crowded, many not being able to get in.

HARVEST FESTIVALS.

COVENTRY, LOCKHURST LANE. — The harvest festival services of the above church were held on Oct. 9th and 10th, and proved a tremendous success. The hall was tastefully and abundantly decorated. The services throughout were conducted by our President and his wife, Mr. and Mrs. Ayriss. The clairvoyance given by Mrs. Ayriss was particularly accurate and convincing. Our thanks are due to all those workers who have made our harvest festival such a success. The efforts of the Lyceum were much appreciated. A solo in the afternoon by Miss A. Spencer and violin solos in the afternoon and evening by Miss Vera Mayer, were pleasingly rendered.

SWADLINCOTE. — Our harvest festival was held on Sunday and Monday, Oct. 9th and 10th. The speaker and clairvoyant was Mrs. Butcher, of Kettering. A most excellent display of flowers, fruit and vegetables. The room was beautifully decorated. On Monday we held a tea party, at which the room was filled. After the tea a sale of fruit and vegetables took place. Mrs. Butcher's addresses and clairvoyance were heartily appreciated by large audiences.

WEST HARTLEPOOL. — On Oct. 9th the harvest thanksgiving services were held in the Spiritualist Church, Whitley St. The church was most artistically decorated with grain, fruit and vegetables, and a very large display of beautiful flowers. Mrs. Campbell, of Gateshead, was the speaker at all the services, and her efforts were highly appreciated by all. It is very gratifying to note that every seat was filled, proving the growing interest in the Spiritualist Movement. Mrs. Waters, offered beautiful prayers and Mr. Dawson presided very ably. A solo was rendered by Miss Miles, one of our Lyceum scholars. The pianist was Miss B. Dawson.

MEETINGS HELD ON SUNDAY, OCTOBER 16th, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. Davis, of Barrow, conducted the services. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mr. Alexander, of Penarth, gave an address on "He liveth long who liveth well." Mrs. Alexander followed with clairvoyance.

BIRKENHEAD, Hamilton. — Addresses and clairvoyance were given by Mrs. A. Taylor. Mr. E. C. Taylor, the President, presided.

BIRMINGHAM, Small Heath. — The boy medium, J. H. Sharpe, spoke on "The need of the future," which was followed by clairvoyance. A solo was rendered by Mrs. Sharpe, who also presided.

BRISTOL, United. — Morning, the President gave an address. Evening, Mrs. Miles Ord gave a trance address followed by clairvoyance. Mr. Pritchard presided.

Universal. — Mr. Taylor gave an address followed by clairvoyance. Mr. Coleman presided. Public circle after evening service, when Messrs. Hoskins and Taylor again gave clairvoyance.

Clifton. — Miss Mary Mills gave a much appreciated address and well-recognised clairvoyance.

Exeter, Market Hall. — Mr. A. W. Mason, of Devon, discoursed in the afternoon and evening.

Hirst. — Mr. J. Bell, of Bedlington, gave an address followed by clairvoyance.

LONDON. — Brixton: Mr. Lund gave an address on "Hamlet," and Mrs. Lund followed with clairvoyance.

E.L.S.A.: Mr. Sewell gave an address on "The reaching out for universal brotherhood," and replied to questions.

Fulham: Morning, circle. Evening, Mr. H. Boddington gave an address. — Pros.: Sunday next, at 7, Mr. G. T. GWINN. Thursday, Oct. 27th, at 8, Mrs. S. D. KENT.

London Spiritual Mission: Morning, Mr. E. W. Beard gave a trance address. Evening, Mrs. G. Davies gave a trance address.

South London: Morning, Mrs. L. Harvey gave an address followed by clairvoyance, the meeting being conducted by Mrs. Still. Evening, Miss F. Scatcherd gave an address and answered questions. Mrs. R. H. Side rendered a solo. Collections for the F.O.B. amounted to £3 16s. 1d.

LOUGHBOROUGH. — Mr. Porter, of Derby, gave addresses and clairvoyance.

NEWPORT, MON., Harry-street. — Address by the President, Mr. J. Rosser, on "The judgment day." Hall full. Two WORLDS sold out.

NEW TREDEGAR. — Afternoon, circle. Evening, Mr. Brown, of Tredegar, gave an address on "I will arise." Clairvoyance by Mr. Jones, of Tredegar, who also presided.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Butcher, of Kettering. Mr. J. W. Bull presided.

PLYMOUTH, Morley-street. — Mr. T. Day gave a discourse on "Healing," urging the need of exercising the mind over the body. Mrs. Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Prout. Solos sung by Miss Davis. Trance address by Mr. P. Webb on "What shall I do to inherit eternal life?" Clairvoyance by Mrs. Pollard.

PORTSMOUTH, Temple. — Mr. G. T. Gwinn spoke on "The better part" and "Human life." Mrs. Hayward gave clairvoyance. All collections given to the F.O.B.

YORK, Spen-lane. — Addresses by Mr. D. Griffiths, whose evening subject was "Should we make divinities of men?"

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, OCT. 23RD, at 2-30, LYCEUM.

At 6-30 and 8-15, Mr. TONGE.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. SHAKESHAFT.

MANCHESTER CENTRAL SPIRITUALIST CHURCH

ONWARD HALL, 207, DEANS GATE

SUNDAY, at 6-30.

OCT. 23.—Circle for Members Only.

„ 30.—MR. CHANDLEY.

NOV. 6.—Circle for Members Only.

„ 13.—MR. R. H. YATES.

MANCHESTER SOCIETY OF SPIRITUALISTS,

38, MASKELL STREET, ARDWICK.

SUNDAY, OCT. 23RD, at 10-30, LYCEUM.

At 3, CIRCLE. At 6-30, MR. KAY.

At 8-10, Mrs. WORTHINGTON.

MONDAY, at 8, Mrs. HYNES.

WEDNESDAY, at 3 and 8, Mrs. RIPPINGHAM.

COLLYHURST SPIRITUAL CHURCH,

COLLYHURST STREET.

SUNDAY, OCT. 23RD, at 10-30, LYCEUM.

At 3, 6-30 & 8, Mr. & Mrs. WHYMAN.

MONDAY, at 3 & 8, Mr. & Mrs. WHYMAN.

WEDNESDAY, at 8, Mrs. KNOTT.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, OCT. 30TH, Mrs. CHARNLEY.

SOCIETY ADVERTISEMENTS

Longsight Spiritualist Society, SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, OCT. 23RD, at 6-45 and

MR. BLUMENTHAL.

TUESDAY, at 8-15, Mr. RENSCH.

THURSDAY, at 8-15, Mrs. FORREST.

Open Circle on Saturday.

Doors closed at 8-15.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, OCT. 23RD, at 2-30, LYCEUM.

At 6-30, Mr. J. KNIGHT.

Mrs. HOLT.

WEDNESDAY, at 3, Mrs. SHERRIFF.

THURSDAY, at 8, Miss WALLING.

SUNDAY, OCT. 30TH, Mr. HERPES.

Moston Spiritualist Lyceum Church

OO-OP. HALL, AMOS STREET

SUNDAY, OCT. 23RD, at 6-45

MRS. LIGHT (New Thought School).

Subject: "Reincarnation."

SUNDAY, OCT. 30TH, Mr. W. JONES.

Milton Spiritualist Church

BOOTH STREET, ECCLES, CHESHIRE.

SATURDAY, OCT. 22ND, at 7-45

MRS. WILSON, of Bolton.

SUNDAY, OCT. 23RD, at 3, 6-30 and

MRS. KNOTT.

MONDAY, at 3 and 7-45, Miss WEST.

WEDNESDAY, at 7-45, Mr. TONKS.

THURSDAY, at 8, Members' Developing Class.

Bristol Spiritualist Temple

47, OAKFIELD RD., CLIFTON

SUNDAY, OCT. 22ND, at 11 and

MRS. ANDREWS.

TUESDAY, at 8, Miss M. MILES.

SUNDAY, OCT. 30TH, Miss M. MILES.

Bristol Universal Spiritualist Church

BISHOP STREET, ST. PAULS

SUNDAY, OCT. 23RD, at 8-15

MR. RUDMAN, of Bristol.

SUNDAY, OCT. 30TH, Mr. SAUNDERS.

Gillingham Spiritualist Society

ODDFELLOWS' HALL, VICARAGE ROAD

SUNDAY, OCT. 23RD, at 8-15

MR. H. LEAF.

OCT. 30TH, Mrs. M. CLEMP.

Brighton Spiritualist Church

ATHENIUM HALL, NORTH STREET

Affiliated to S.M.U.

SUNDAY, OCT. 23RD, at 11-15

MR. G. R. SYMONS.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mrs. CURRY.

Brighton Spiritualist Brotherhood

OLD STEINE HALL, 52A, OLD STREET

Affiliated to S.M.U.

SERVICES:

Sundays at 11-30 and 7, LYCEUM.

Mondays and Thursdays at 7.

Tuesdays at 3.

Healing meetings, First Wednesday

every month at 3.

OCT. 22ND to NOV. 2ND, Special

MISSION. First visit to Brighton

MR. HARVEY METCALFE

of Kettering, Northants.

Certified Seer and Demon

Oct. 29th, 30th, 31st, J. VANCE.

SUPPORT OUR ADVERTISEMENTS

LONDON DISTRICT COUNCIL of the S.N.U., in co-operation
with the EALING SPIRITUALIST CHURCH, will hold a
**PROPAGANDA MEETING at EALING TOWN HALL (Lecture Hall) on
WEDNESDAY, Oct. 26th, 1921.**

to be taken at 7-15 by Mr. W. P. CHANDLER. Speaker, Mr. R. BODDINGTON. Clairvoyant, Mrs. EDITH MARRIOTT.
ADMISSION FREE. A few Reserved Seats, 1/- Tickets from Mrs. E. M. ENSOR, 3, Beachcroft Avenue, Southall.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood Church,
KINGWELL PARK RD., BRIXTON, S.W.

SUNDAY, OCT. 23RD, at 11-15, CIRCLE.
LYCEUM. At 7, Mr. G. PRIOR.
WEDNESDAY, OCT. 30TH, Mr. G. R. SYMONS.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell,
PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, OCT. 23RD, at 11 and 6-30,
Mrs. WALLIS.
WEDNESDAYS at 7-30.

Church of the Spirit, Croydon,
WOODHALL, 96, HIGH STREET.

SUNDAY, OCT. 23RD, at 11,
Mr. P. SCHOLEY.
at 6-30, Mr. H. E. HUNT.

Clapham Spiritualist Church,
TRAINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., OLAPHAM, S.W.

SUNDAY, OCT. 23RD, at 11, CIRCLE.
LYCEUM. At 7, Mr. W. FORD.
WEDNESDAY, at 8, Meeting for Enquirers.
THURSDAY, OCT. 30TH, Mrs. NEVILLE.

London Spiritualist Association.
7 ROOM, EARLHAM HALL, EARL-
GROVE, FORREST GATE (pass thro'
Building to Second Door on Left).

SUNDAY, OCT. 23RD, at 7,
Mrs. BRIGGS.
at 30TH, Mr. G. TAYLER GWINN.

Lockney Society of Spiritualists,
240A, AMHURST ROAD.

SUNDAY, OCT. 23RD, at 7,
Mrs. BEAUMONT-SIGALL.
MONDAY, at 8, CIRCLE.

Mounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, OCT. 23RD, at 6-30,
Mrs. LUND.
LYCEUM at 3.
WEDNESDAY, at 7-45, Mr. AUSTIN.

Willesdore Christian Spiritualist Church,
BR ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, OCT. 23RD, at 6-30,
Mrs. M. CROWDER.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, at 8, Mr. W. A. WATSON.
FRIDAY, OCT. 30TH, Miss MORSE.
Lyceum every Sunday at 3.

Psycho-Therapeutic Society.

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SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET

SUNDAY, OCT. 23RD, at 11, SERVICE.
At 3, LYCEUM.
At 6-30, Mr. E. MEADS.
MONDAY, at 7-30, Mr. HENDRY.
WEDNESDAY, at 7-30, Mrs. CROWDER.

London Central Spiritualist Society,
FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN.

FRIDAY, OCT. 21ST, at 7-30,
Mr. T. W. ELLA.
FRIDAY, OCT. 28TH, at 7-30,
Mrs. E. NEVILLE, Clairvoyance.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, OCT. 23RD, at 6-30,
REV. B. MYTTON.
THURSDAY, Mrs. EDEY.
SUNDAY, OCT. 30TH, Mr. NUTHALL.

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SUNDAY, OCT. 23RD, at 7,
Mrs. PODMORE.
WEDNESDAY, Dr. W. J. VANSTONE.
SUNDAY, OCT. 30TH, Mr. ENGHOLM.

Richmond Spiritualist Church.

FREE CHURCH, ORMOND ROAD.

SUNDAY, OCT. 23RD, at 7-15,
Mrs. G. PRIOR.
Address and Clairvoyance.
WEDNESDAY, at 7-30, Mr. T. W. ELLA.

Plumstead National Spiritualist Church,
INVICTA HALL, CRESCENT RD.

SUNDAY, OCT. 23RD, at 11,
Mrs. BARNETT, Members Only.
At 3, LYCEUM.
At 7, Mrs. E. MARRIOTT.
THURSDAY, at 8, Mrs. NEVILLE.

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WEDNESDAY, OCT. 26TH, at 3,
Ladies' Meeting, Mrs. EDEY.
THURSDAY, OCT. 27TH, at 8,
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SATURDAY, OCT. 29TH, at 7,
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NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries
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to the value of 3d. be forwarded with the information.

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ASSOCIATION. — MR. J. H. MAC-
LAGHLAN, 167, Wallace Street, S.S.

LEEDS PSYCHO, COOKRIDGE ST. —
Mrs. SMITHSON, 36, Leicester Place,
Blackman Lane, off Woodhouse Lane,
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Miscellaneous Advertisements. (NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announce-
ments, Speakers' Dates, Mediums, Wanted, etc.; 20
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Mrs. EDITH MARRIOTT regrets that
she is obliged to cancel all dates for
the next three months under the
orders of her medical adviser, but
hopes in the early new year to resume
her work.

Mr. P. POWELL is open to receive
dates as Speaker and Clairvoyant. —
Address, Mr. P. POWELL, 4, Harrison
Place, Heandbridge, Chester.

SECRETARIES PLEASE NOTE.—J. P.
BIGGINS, Exponent and Demonstrator,
late of New Villas, Brownhills,
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street, Mansfield, Notts., and wishes to
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